

A very scarce little book
A
CALL
TO THE
Unfaithful Professors
OF
TRUTH.

Written by
JOHN ESTAUGH
In his Life-time; and now published
for General Service.

To which are added
Divers EPISTLES
Of the same AUTHOR.

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ELIZABETH ESTAUGH's

TESTIMONY.

To the Memory of her beloved Husband
JOHN ESTAUGH, deceased.

SINCE it pleased Divine Providence so highly to favour me, with being the near Companion of this dear Worthy, the Author of the following Sheets, I cannot be altogether silent, but must give some small Account of the early Beginning of the Working of Truth in him. He was born in *Keldevon in Essex*, in *Great-Britain*, on the 23d of the second Month, 1676, of religious Parents: But he grew uneasy with the religious Professions of both Father and Mother (they being of different Persuasions) and being a Seeker, fell in with the *Baptists*, and liked them so well he was near joining them. But a Friend, a Neighbour, being dead, it so happened, that he was invited to the Burial, where that worthy Minister of the Gospel, *Francis Stamper*, of *London*, being led to speak with Life and Power directly to his State, it made such deep Impressions on his tender Mind,

that put him upon Search into the Principles of Friends; and being fully satisfied, joined with them in the seventeenth Year of his Age.

About the eighteenth Year of his Age he came forth in the Ministry, and being faithful he grew in his Gift, so that in some Time he travelled to visit Friends in the North of *England* and *Scotland*: After which he was concerned to visit Friends in *America*, and having the Unity of the Brethren, embarked in the Year 1700, and was enabled by the great Hand that drew him forth, to perform that Service to the great Satisfaction of Friends, and the Reward of Peace in himself.

Being then, and for some Time after, freed from any Concern to travel in the Service of Truth, we were married to each other, viz. on the first Day of the tenth Month, 1702, and settled at *Haddonfield* in the County of *Gloucester*, and Western Division of the Province of *New-Jersey*. In the fore Part of his Time he travelled pretty much; but in the latter Part he was troubled with an Infirmary in his Head, which render'd him unfit for the Service; and his good Master, that requires no Impossibilities of his Servants, favoured him with being very easy at home, where, thro' Mercy, we lived very comfortably: For I'll venture to say, few, if any, in a married

married State, ever lived in sweeter Harmony than we did. Oh! he was a sweet Companion indeed! A loving tender Husband; an humble exemplary Man; a Pattern of Moderation in all Things; not lifted up with any Enjoyments, nor cast down at Disappointments. Oh! what shall I say of him, but that he was a Man endowed with many good Gifts, which rendered him very agreeable to his Friends, and much more to me, his Wife. ---My Loss is as far beyond my expressing, as is his WORTH.

Now after some Years (as before is observed) of Indisposition, it pleased the Lord to restore him to a State of Health, and soon after he had a Concern to visit Friends at *Tortola*. This brought on him a deep Exercise, but when he was confirmed it was really required of him so to do, he gave up to it: Home, and the Company there, which used to be so pleasant to him, he was then weaned from. He first wrote to them; but finding this would not excuse him, he durst no longer delay, but go he must. So, on the 13th of the eighth Month, 1742, we parted in the Aboundings of Love and Affection on that Occasion.

And now, the most acceptable Account I can give the Reader of his Service in *Tortola*, is extracted from two Letters

which I received from a Friend of that Place, directed to me, and to the Effect following, *viz.* That *on the 8th of the ninth Month, 1742, he arrived at the House of John Pickering, with his Companion John Cadwalader, where they were received with much Love and great Joy, being made to rejoice together in the tender Mercies and Love of God, which was greatly manifested that Day, to the Honour and Praise of his great Name, and also to the Comforting of his poor People.---The Testimonies of these Servants of the Lord were with Life and Power, and were as Clouds filled with Rain upon a thirsty Land.---*

But to be more particular concerning thy dear Husband, whose Memory is dear and precious to me, and many more whose Hearts were open to receive the glad Tidings which he brought. His godly Life and Conversation spoke him to be a true Follower of the Lamb, and Minister of Jesus Christ, whom he freely preached, and by the effectual Power of whose divine Love was he called forth to our Assistance, for which we bless, praise and magnify the God of all our Mercies: And as a faithful Messenger, with much Love, in a tender Frame of Spirit, would he invite all to the Fountain which had healed him. O! the deep Humility that appeared in him in the Time of his publick Testimony; and when in private Conversation with his near
and

and dear Friends, as he often said we were to him, how chearful and pleasant would be be, in that blessed Freedom wherein Christ had made him free. Innocent, harmless, of a chearful Countenance, yet not without a Christian Gravity, well becoming the Doctrine he preached. He was valiant for the Truth to the last, and tho' he is gone to his Grave, his Memory is sweet and precious.

He had his Health very well until the Death of his dear Companion; but going to his Burial, we were caught in a Shower of Rain, which we, and he, believed, was the Occasion of his Illness. However, he was mightily favoured with the Divine Presence, which enabled him to answer the Service of that Day; and the next, being the first Day of the Week, we had a blessed Meeting, the Lord's Presence accompanying us; and tho' thy dear Husband was so near his End, his Candle shined as bright as ever, and many that beheld it were made to glorify God on his Behalf. This was the last Opportunity on this Island, save his Farewel upon his dying Bed, where he both preached and prayed, a little before his Departure.

On the next Day, being the second of the Week, he went to a little Island, called Jos Vandicks, accompanied with several Friends; but on the third Day in the Morning he complained very much, yet was enabled to go to Meeting, where were a pretty many People,
waiting

waiting to hear the Word of Life declared; and a blessed Opportunity we had together, to the tendering and melting our Hearts into an heavenly Frame.

But he, who never spared his Labour whilst amongst us, extending his Voice as a Trumpet of the Lord's own sounding, was so inwardly spent he was ready to faint. However, he went on board the Sloop that Afternoon, and next Morning came ashore at our House, where he had not been long before a shivering Fit seized him, and a Fever soon followed, which kept its constant Course every Day. This being the 1st Day of the tenth Month, he took great Notice that it ended forty Years since his Marriage with thee; that during that Time you had lived in much Love, and parted in the same, and that thou wast his greatest Concern of all outward Enjoyments. And tho' the last two Days he was in much Pain, yet he was preserved under it in much Patience and Resignation, and had his perfect Senses to the last, exhorting Friends to Faithfulness, &c. And on the 6th Day of the tenth Month, about six o'Clock at Night, he went away like a Lamb, with Praises and Thanksgivings in his Lips but about two Minutes before.-----Thus far from the said Letters,

*And thus finished this dear Worthy in the 67th Year of his Age, at the House
of*

of *William Thomas*, on the Island of *Tortola*, highly favoured by his great and good God in the very extreme Moments; the Consideration whereof, and the Account given of his Service, afford me at Times some Relief: But, alas! my Wound is so deep, nothing but the healing Balm from above can effect my Cure. My Loss is inexpressible; yet since it is the Will of the Almighty, it becomes me to submit, tho' it be hard so to do.

Oh! a sweet and blessed End indeed! to go away as in Raptures of Life, gathered by the Almighty as a choice Flower, in full Perfection and Fragrancy! For sure few, if any Man, ever left a sweeter Savour, both at home and abroad, than he has done: Having lived beloved, is gone lamented in general; and therefore it is no Wonder that I, who am so much the greatest Loser, lament and bemoan my great, my great Loss! And yet, in the midst of all, I have a secret Satisfaction, in that I was enabled to give him up (tho' so dear to me) unto the Service into which he was called. This is but just a Hint for those who may be under the like Exercise and Trial, that they may not hold back, but submit, and freely give up their All, leaving the Consequence to the wise disposing Hand, who knows for
what

[x]

what Cause it is he is pleased so nearly to
try his People, some with Life itself, others
near it, and the Cause yet hid.

Haddonfield in
New-Jersey,
the 5th 5 mo.
1743.

ELIZ. ESTAUGH.

THE

T H E
T E S T I M O N Y
O F

FRIENDS of the Monthly Meeting
of *Haddonfield*, concerning our dear
Friend *John Estaugh*, deceased.

OUR worthy Friend having been a faithful Labourer in the Work of the Gospel amongst us, great Part of *forty Years*, and many of us knowing by good Experience the Effects of his Service, we find ourselves engaged to give in this Testimony on his Behalf, *viz.* That by and thro' the Divine Virtue and Power, by which he was first reached and wrought upon, he was early called to the Work of the Ministry, and made a chosen Vessel fitted to hold the heavenly Treasure which dwelt plentifully in him. A true Gospel Minister, dividing the Word aright; his Doctrine at Times having dropped as Dew, and his Speech distilled

as the small Rain upon the tender Plants, *Deut.* xxxii 2. A Man of great Humility and Compassion, sympathising with the Afflicted in Body or Mind; being sometimes enabled, as with healing Oil, to comfort the Sorrowful, the Heavy-hearted and sincere Seekers of Christ Jesus: In this he had an extraordinary Talent; and yet, on the other Hand, was close in his Reproofs and Exhortations to the Careless and Disobedient; of which the following Sheets are a Specimen.

He was zealous for preserving good Order in the Church, and for maintaining Love and Unity, that Badge of true Discipleship.

Oh! we are sensibly and sorrowfully affected with our Loss, and yet we must not repine; nor dare we say to the Almighty, What doest thou?

Since his first Settlement among us, he visited *England, Ireland and New-England*; and the *West-India* Islands several times: And when at home, as he had some Skill in Chymistry and Physick, he freely bestowed much Labour and Time therein, for the Good of the People of the Neighbourhood where he dwelt; and especially on the Poor, for whom he was much concerned; so that it may justly be said, the Blessing of those who were ready to perish came upon him, *Job* xxix 13.

The

The last Visit that he made was to the Island of *Tortola*, where, after his Service was over, he was taken sick, and departed this Life; and we make no doubt but that he is in the Fruition of that Glory and Happiness which will never have an End. Almighty God, if it be consistent with his Divine Will, raise up, spirit and employ more such faithful Labourers in his Harvest, *Mat. ix. 38.* to the gathering of many to himself; and that Praise and Honour may be ascribed to his great Name, who is worthy both now and for ever!

*Haddonfield, the Ninth Day
of the Eleventh Month,
1743. Signed in and on
Behalf and by Directions
of the said Meeting, by*

*Joshua Lord,
Josiah Foster,
Samuel Lippincott,
John Hollinshead,
Joseph Heritage,
Joseph Cooper,*

*Timothy Matlack,
Thomas Redman,
Ephraim Tomlinson,
John Wood,
Joseph Kaighn,
Ebenezer Hopkins.*

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THE AUTHOR'S
P R E F A C E.
TO THE
R E A D E R.

Friendly Reader,

LEST thou shouldest fall under som
Misapprehensions, and judge contrary
to the Truth, by thinking the Author of the
ensuing Sheets was induced to put forth the
same, thro' Fondness to appear in Print; I
take the Liberty to assure thee, it sprung not
from so mean and vain a Motive, but purely
from the Love of God which I felt to fill my
Heart; wherein I was led to call to such
who are making Profession of the Truth, but
are not duly concerned to walk therein; and
to such as are the Offspring of our worthy
Antients, that they may solidly consider,
whether the Way wherein they are going be
agreeable to that holy Path of Truth in
B I which

which their tender Parent walked; and for which some of them deeply suffered, and underwent many Cruelties, long and hard imprisonments, &c. from Men of dark and corrupt Minds. If this my tender Call shall have Place with any of the careless and negligent ones, so as to turn them to Christ, it will answer the Desire of him, who was unwilling to have thus exposed himself,

JOHN ESTAUGH.

A CALL

Wm A James
C A L L *B*

T O T H E

Unfaithful Professors

O F

T R U T H.


TH E great Courage and Zeal of our worthy FRIENDS, who first received the Truth in this latter Age of the World, hath been often brought to my View. Many were the Hardships which for Christ's Sake they underwent, yet Mat. v. in all they rejoiced, looking upon 11, 12. it as a Blessing from God, that they were thought worthy to suffer for him; counting the Loss of all Things but as Dross and Dung, Phil. iii. 8. that they might win Christ. Thus,
B 3 with

with their All, they purchased the
 Math. xiii. Truth, and having gained it were
 44, 45, 46. tender of it; watching over them-
 selves and one another in Love,
 so that no Evil might get up a-
 mong them, to hinder the Growth
 of that pure Seed which God had
 sown in their Hearts.

Math. xiii. And here, as the good Ground,
 23. brought they forth plentifully of
 those Things which the great Lord
 of the Vineyard was well pleased
 with, who blessed his Work in their
 Hands, and gave them Dominion
 over their Enemies, adding daily
 Acts ii. 47. to their Number such as should be
 saved.

Here it may be observed, what
 blessed Effects Faithfulness to God
 doth produce; by it the Heart
 comes to be purged from all Deceit
 and Filthiness, and the Soul beau-
 tified with Righteousness; and
 Math. xii. then from within, out of the good
 35. Treasure of the Heart are good
 Things brought forth; but the
 contrary where the Heart is not
 made good: For the evil Man out
 of his evil Treasure, brings forth
 evil Things; to wit, Pride, Covet-
 ousness, Malice, Envy, Deceit,
 and all Things that are bad: And,
 to

to my Griet, I have seen too much of these appear amongst many, who are shrouding themselves under the Profession of Truth. But Woe unto you, ye false-hearted ones! for the Face of the Lord is against you, because of these Things; and the Time is coming wherein you shall be made to know a Profession will not do, altho' it be of the Truth itself.

Therefore, in the Fear of God, I warn you all, whether Young or Old, to return in Time, before it be too late; for the Lord will not Gen. vi. 3. always strive with you, altho' he is merciful and long-suffering to-you-wards, and hath often visited you both immediately and instrumentally, laying open your Conditions before you; but oh! how have you rejected him, and had those in Derision; who in Love to your Souls have, in the Fear of God, sometimes reprov'd you for your light and frothy Behaviour, which is out of Truth, and is prejudicial to your Souls everlasting Well-being; and other times, for your running into the vain Fashions and pernicious Ways of the World: And notwithstanding the
 Evil

A Call to the Unfaithful

Evil of these Things hath been laid before you, from Time to Time, yet some are saying they see no Evil in them, or that they should be let alone to see it in themselves. Others are crying, such or such Things they are but small Matters. And thus the Devil is endeavouring to uphold his Kingdom in you, that it possible he might throw down that by you, which thro' the Mighty of God hath been built in his faithful Children, whom he hath called to his Work and qualified for his Service; who, as good Soldiers, are making War in Righteousness against all Unrighteousness; and
 2 Cor. x. 4. the Weapons of their Warfare are not carnal, but spiritual, and mighty thro' God, to the pulling down the Strong-holds of Sin and Satan, that so Reformation may go forward in the Nation.

But ye Libertines are against this Work; for you are endeavouring to weaken the Hands of those who are concerned therein; and thus do ye make the Hearts of those sad, whom the Lord hath
 Luke xii. 49. not made sad: But the mighty God will call you to Account for these Things,

Things, and appoint you your Portion amongst the Unbelievers, if ye repent not. Therefore seek *Isai. lv. 6.* the Lord whilst he is near, lest the Kingdom be rent from you; and then what will all the World avail you? Ye shall then cry and mourn, but there will be none to pity you; for he whom you have slighted will slight you again, and even laugh *Prov. i. 26.* at your Calamity and mock when your Fear cometh: Thus will the mighty God, who is just and equal *Eze. xviii.* in all his Ways, deal with the rebellious Children, who take Coun- *Isai. xxx.* sel but not of him, and that cover ^{1.} with a Covering but not of his Spirit.

I therefore warn you in the Love of God to take Care in time, and withdraw yourselves from the evil Counsellor, for his End is to destroy you, and to deprive you of eternal Happiness. Therefore be ye awakened, and incline your Minds unto the Lord, who is the Shepherd and Bishop of Souls, that out of all Things which are hurtful he may gather you, that so no *Heb. vi.* longer you may remain as the ^{7. 8.} Ground which drinketh in the Rain that cometh upon it, and brings forth

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forth Briers and Thorns, and so is
 nigh to Cursing: But the Desire
 of my Soul is, that you may, thro'
 hearkening to the Word of Pow-
 Isai. xxxv. er, witness your Barrenness to be
 6, 7. xlv. turned into Fruitfulness, and your
 3. lviii. dry Ground into Springs of Water,
 11. that Glory to his Name you may
 John xv. bring: For, saith our Saviour,
 8. herein is my Father glorified, in
 that you bear much Fruit; yet it
 1 Cor. xii. must be that of his own Spirit, the
 7. Manifestation whereof is given to
 every Man to profit withal; there-
 fore sink ye down in your Mea-
 sures, and yield Obedience to the
 living Manifestation of the Son of
 God; then will you know a Pro-
 fitting aright, in the Way of the
 Lord, and here you will witness
 Luke xi. the strong Man to be bound and
 21, 22. cast out of his Possession; then will
 all Jarrings and Janglings come to
 an End, and instead of thy Looks,
 and evil Surmisings one against an-
 other, there will be a Meeting of
 each other in that Love which is
 without Dissimulation: And there-
 John xiii. by it will be known that ye are
 35. the Disciples of Christ; for by this,
 said our Lord, shall all Men know
 that ye are my Disciples, if you
 have

have Love one to another : But where this undefiled Love is wanting, there also will the Mark of a true Disciple be wanting; and if that be wanting, it will not be any ones Say-so which will render him, or her, to be such; but according Math. vii. to our Fruits shall we be judged: 16. xii. 33. Therefore let all consider what Fruits they are bringing forth; for Gal. v. 20, he, or she, which brings forth 21. Strife, or appears in a peevish envious Spirit against the Brethren, James iii. is thereby judged to be of the 14, 15, 16. corrupt Tree; for no such four Grapes are seen upon those Branches which abide in the Holy Vine, and draw their Life from the divine Root Christ Jesus; for they are of a peaceable Spirit, seek not Revenge, are not proud nor covetous, but of an humble Mind, 1 Pet. iii. 3, 4. and so are adorned with that holy and inward Adorning that the Apostle spoke of, and which too many are Strangers to, who yet are making Profession with us.

For the Sake of these I am concerned, that the Gift of God may be stirred up, and have its Liberty in them in whom it hath been Amos ii. long stifled, and oppressed as a 13.

Cart

A Call to the Unfaithful

Cart with Sheaves. Many go bowed down in Spirit because of the Scandal, which thro' the Carelessness of these hath been brought upon the Truth (which is altogether pure and without Blemish in itself) who are crucifying the Lord afresh unto themselves in his spiritual Appearance, and put him as to open Shame; causing many to blaspheme his worthy Name.

Heb. vi. 6.

Oh! ye careless and unfaithful Stewards, do ye not consider, that one Day you must give an Account of your Stewardship; and if the Righteous scarcely be saved, where shall the Ungodly and the Sinner appear, who have rejected the Counsel and Will of God, and followed their own Hearts Lusts, thro' which ye have been drawn from the Father's House, and now are spending your Portions as among Harlots? But the Lord grant, saith my Soul, if it may stand good with the Pleasure of his divine Will, that as the Prodigal came to himself, and saw from whence he was fallen, and in Humility resolved to return, so you, in like manner, may come to a Sense and Sight of your Conditions, and humble

1 Pet. iv.
18.

Luke xv.
18.

humble yourselves before him,
 Then shall you feel of the Fa-
 ther's Love, and he will rejoice
 over you in your Return to him;
 for there is more Joy over one Sin-
 ner who repents, than over nine-
 ty and nine just Persons who need
 no Repentance. Oh! how is the
 Love and Favour of God herein
 set forth, for the Encouragement
 of all to draw nigh to him, who
 are in any measure made sensible
 of their lost Estate and undone
 Condition, if not pardoned by the
 Lord; and assuredly, he taketh not
 Pleasure in the Destruction of any;
 for, as I live, saith the Lord God
 I have no Pleasure in the Death
 of the Wicked, but that the Wic-
 ked turn from his Way and live :
 And happy will you all be who
 come to true Repentance in the
 Day of your Visitation, and with
 Willingness go down into spiri-
 tual *Jordan*, that so you may be
 purged from the Leprosy of Sin,
 and, as new-born Babes may come
 again to desire the sincere Milk of
 the Word, that ye may grow up
 thereby into a Life of Righteou-
 ness, and be filled with a holy
 Zeal for God : Then you can do
 nothing.

Luke xv.

Ezekiel

xxxiii 11.

2 Kings v.

1 Pet. ii 2.

2 Cor. xiii

C

nothing against the Truth, but for the Truth; and will join Hands with those who are sincerely concerned to keep up the ancient Testimony of God's eternal Truth; for the Sake whereof many of our ancient Brethren were great Sufferers, and bore the Burden in the Heat of the Day: But blessed are they, for their Reward is sure; and having turned many to Righteousness, they shall shine as Stars in the Firmament of Glory for ever and ever. But unhappy are all you who have suffered your Minds to wander from the Lord, and have let in Hardness of Heart, and are now like the deaf Adder that stoppeth her Ear, which will not hearken to the Voice of the Charmers, charming never so wisely, yet are assembling yourselves amongst God's People, and because you have got the Lamp, would be esteemed as wise Virgins: But I testify unto you in the Name of the Lord, ye are in the Way of the foolish Virgins, and in danger of being shut out of the Bridegroom's Chamber. Should this be your Case, altho' you may then come to the Door and knock, crying,

Dan. xii 3.

Psal. lviii
4, 5.Matt. xxv
1.

crying, Lord open unto us, and
may have to say, we have eaten Luke xiii
and drank in thy Presence, and 25, 26.
thou hast taught in our Streets;
he from within will answer you,
saying, depart from me ye Work-
ers of Iniquity, for I know you not:
So as the Goats shall ye be sepa-
rated from the Sheep, and turned
to the Left Hand into everlasting
Sorrow, and shall see the Differ-
ence between those who have ser-
ved God and such as have not.
Therefore I beseech you, in the
bowed-downness of my Spirit, to
take these things into serious and
weighty Consideration; and whilst
the Day of your Visitation lasts,
cry mightily unto God, that he
may take away your stony Hearts Ezek. xi.
and give unto you Hearts of 19.
Flesh; that Tenderneſs may be
seen upon you, and a right Spirit
renewed within you; that so ye
no longer may be found doing De-
ſpite unto the Spirit of Grace, Heb. x 29.
which hath appeared unto you, to
teach you your Duty towards
God, and how you ought to live
in this World; for, saith the A- Titus ii 11
postle, the Grace of God that
bringeth Salvation hath appeared

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to all Men, teaching us, that denying Ungodliness and worldly Lust, we should live soberly, righteously and godly in this present World. You therefore who neglect its Appearance, are flighting your own Salvation, which the living God hath freely offer'd unto you; and so are chusing Death rather than Life, and for a Mess of this World are, *Esau*-like, selling your Birth-rights: But there was a Time in which he sought the same with Tears and could not find it; and such a Time will certainly overtake you, if you continue in this State, and will by no Means be prevailed on to seek the Lord, whilst he is yet willing to be found of you. But be ye prevailed on, and roused up out of this your careless Frame of Spirit, and now begin and work out your Salvation with Fear and Trembling before the Lord, and so making your Calling and Election sure with him, doing your Day's Work in the Day-time, for the Night will come in which no Man can work; for as the Tree falls, so it lies, whether to the North or South; and as Death leaves

Deut. xxx
15.

Gen xxv
33.

Heb. xii
16, 17.

Phil. ii 12.

John xi 9.

Eccl. xi 3.

leaves, Judgment finds; there is no Repentance in the Grave: Therefore prize your Time, and dwell no longer at Ease in your Minds, for ye are far behind-hand in your Day's Work, altho' some of you have been called as in the Morning of your Days; therefore the greater will your Condemnation be, and upon you is the Woe Amos vi 1. pronounced against them in old Time, who were at Ease in *Sion*, pleasing yourselves with your own Self-conceits, but are not grieved for the Afflictions of *Joseph*: But Am. vi 6. a Day is coming wherein the mighty God will mightily disturb your Couches and Beds of Ease, Am. vi 4. whereon you are stretching yourselves; and the Wine of your Sweetness shall be turned into the Gall of Bitterness, and your delightful Land into a waste howling Wilderness. Psal. cvii 33. Thus will the Lord revenge himself on the careless and slothful ones, who have no regard to Truth, but are turning their Backs on it, because they cannot have an undue Liberty therein, no not so much as in the smallest Matters; but there must be a coming to Judgment, which

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is every Way unpleasant to you, who love to gratify a vain Mind; and therefore the Way seems too streight for you that you cannot walk therein; and yet you would be looked on as such, who do walk in the Truth: And one is saying, I have been convinced so long; and another, I go no where but to Friends Meetings; and others from Birth and Education lay Claim to Truth, and it would be ill taken if it should be said, they are not of our Society; altho' the Latitude and undue Liberty they are frequently taking, too much declares it, and thus are manifesting a Desire of being Heirs of two Kingdoms, which will not be granted; for a Man cannot serve two Masters, as said our blessed Lord, for either he will hate the one, and love the other, or else he will hold to the one, and despise the other: We cannot serve God and Mammon. Consider then, I beseech you, to whom ye are yielding yourselves; for to whom ye yield yourselves Servants to obey, his Servants ye are, whether of Sin unto Death, or of Obedience unto Righteousness; and who-

Luke xvi
13.

whosoever committeth Sin is the John viii
Servant of Sin, said our Saviour ; 34.
and if Servants of Sin, free from
Righteousness, saith the Apostle Rom. xvi
Paul: And whilst Sin remains and 20.
is delighted in, vain are all Pre-
tensions to Religion. And accord-
ing to what the Apostle *Peter*
saith, if after having escaped the 2 Pet. ii.
Pollutions of the World, thro' the 20, 21.
Knowledge of the Lord and Savi-
our Jesus Christ, they are again
intangled therein, and overcome,
the latter End is worse with them
than the Beginning; for it had
been better for them not to have
known the Way of Righteousness,
than after they have known it, to
turn from the holy Commandment
delivered unto them. Oh! here,
you that own yourselves to have
been reached unto by Christ, and
convinced of his eternal Truth,
may clearly see, that without a
steady adhering to the Truth,
your being convinced can be of no
Advantage; but a Disadvantage
it will be to you in rejecting so
merciful a Visitation, by which
you are drawing down God's Dis-
pleasure upon you: For, as said
the Apostle *Paul*, the Wrath of Rom. i 18.
God

God is revealed from Heaven against all Ungodliness and Unrighteousness of Men, who held the Truth in Unrighteousness: And unto the Wicked God saith, what hast thou to do to declare my Statutes, or that thou shouldest take my Covenant in thy Mouth? seeing thou hatest Instruction, and callest my Words behind thee: When thou sawest a Thief, then thou consentedst with him, and hast been Partaker with Adulterers: Thou gavest thy Mouth to Evil, and thy Tongue frameth Deceit: Thou sittest and speakest against thy Brother: Thou slanderest thine own Mother's Son. And may it not with Sorrow be said, this is become too much the Case of many in our Time, that are of the Stock and Offspring of pious and godly Men and Women: But, as the Son was not to suffer for the Father's Offences, so, on the other Hand, if the Son refuse to obey God, his Father's Happiness will not be intailed upon him; for, said the Lord to the Prophet, all Souls are mine, as the Soul of the Father, so also the Soul of the Son is mine; the Soul that

Ezek. xviii

4.

that sinneth it shall die; and surely it will fall heavy on such young People as have had, or that now have the Opportunity to observe the pious and godly Example of tender Parents, and yet take no Regard either to their Examples or Precepts, but let loose the Reins of their Minds to many Corruptions; and yet some of these would, nevertheless, have it thought that they are of the same Principles with their Parents. But alas! you are but like the foolish Virgins before-mentioned, that hold a Lamp without Oil, and so at last deceive yourselves: Wherefore take Warning in time, lest the Alarm be sounded, when you think not of it; for surely, such as Men Gal. vi 7, sow, such shall they reap; and if 8. they sow to the Flesh they shall reap Corruption, but if to the Spirit, then Life everlasting; and to be carnally minded is Death, but Rom. viii to be spiritually minded is Life 6. and Peace. Therefore in the Love of God I call unto you, to forsake the corrupt Ways of the World, and close in with the Spirit of Christ, that so you may know the Deeds of the Flesh mortified; for,
said

Rom. viii 13. said the Apostle, if ye, thro' the Spirit, do mortify the Deeds of the Body, ye shall live: And would ye not live eternally with God?

Num. xxiii 10. Yes surely, all are willing to die the Death of the Righteous, and to share with them in heavenly Mansions of Glory: But this cannot be, but as you come to dwell under the Cross of Christ, and give that to the Fire that is for the Fire, and to the Sword that which is for the Sword, so that all may be slain in you which is not of God; then you will not only have to tell of being convinced, but experience That which converts the Soul to God. And here also may you, who are the Offspring of the faithful Children and Servants of God, come to inherit the Crown of immortal Life with your Parents, who may be gone before, and are now reaping an endless Reward for their Obedience to Heb. xi 6. Christ; for the Lord is a rich Rewarder of all them who faithfully serve him. Wherefore be ye prevailed with to hearken to his Call. Oh! mind his tender Invitation; let it not be any longer made in vain to any of you, but break off from

from the Folly and Corruption of the World, and come and humble yourselves, like the Prodigal of old, so shall you meet with a merciful Reception; for the heavenly Father's Bowels of Mercy roll towards you, and as he spread forth the Wing of tender Love to 37. *Mat. xxiii*

Jerusalem, so is he opening it to you, even you who are of the Stock and Offspring of his People: But take Care you do not weary him out, for if so, then shall you feel, that instead of sweet Visits of Love and Mercy, he will turn his Hand in Judgment upon you; and tho' you may cry to him, he will not answer your Desires, because when he, the Holy One, called to you, ye would not answer, but turned the deaf Ear unto him, like *Jerusalem*: But Oh! what a dreadful Day brought she upon herself thereby! May the Consideration thereof take place with you, who are in the same rebellious Nature, that so, whilst there is yet a little Space between you and Destruction, you may sue for Peace with the Lord, who is full of Compassion to his Creatures. Yet he said, my Spirit shall not always strive *Gen. vi 3.*
with

with Man, for that he also is Flesh;
 and therefore, as it was said, to
 Heb. iii 7. Day if you will hear my Voice,
 15. harden not your Hearts, but turn
 Hof. xiv 4. to the Lord and he will heal your
 Backslidings; and as ye are wil-
 ling to put away the Evil of your
 Isa. i 18. Doings from before the Lord, then
 may you come and he will reason
 with you; and if your Sins be as
 Scarlet, they shall be white as
 Snow; tho' they be red like Crim-
 son, they shall be as Wool.

But this Thing of coming to
 Judgment, is what many who are
 Lovers of Pleasure more than God,
 care not to hear so much of; but
 Isa. xxx would have (as of old) the Seers
 10. to see not; and say to the Pro-
 phets, prophesy not unto us right
 Things, speak unto us smooth
 Things, prophesy Deceits: But,
 alas! were it to be so, what Be-
 nefit could that be to loose and
 careless ones, to be dawbed with
 untempered Mortar? For both
 the Dawber and the Dawbed were
 to suffer together, as we find in
 Eze. xiii the Prophet *Ezekiel*; the Lord
 15. would accomplish his Wrath up-
 on the Wall, and upon them that
 have daubed it with untempered
 Mortar,

Mortar; and will say unto you, the Wall is no more, neither they that daubed it. Thus we may take Notice how the Hand of God turned in Judgment upon both Prophets and People who were corrupt. And do any think that there is a greater Liberty under the Dispensation of the Gospel allowed to Men, than there was under the Law: Oh! surely nay, for God is of purer Eyes than to behold Evil with Allowance; for our dear Lord said, he would send the Comforter, the John xvi Spirit of Truth, to his Disciples, 7. and when he is come he will reprove the World of Sin; and are 2Pet.i.19. you not reprov'd? Is not that sure Word of Prophecy declaring to you, what your End must be, if you deny Christ before Men? Oh! will he not deny you before his Father?

But it may be some will say, how do we deny him, since we profess Faith in him, and own and believe he is the Saviour of the World? It may be answered, that notwithstanding you may thus believe, yet by Works you deny him, and so are making void your
D Faith

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Faith, which becomes dead thro' Disobedience, how lively soever it may have once been. Whilst you remained under true Subjection to the Will of God, you felt your Faith in Christ to increase; for his divine Virtue filled your Souls, the Sweetness whereof was such as marred the Glory of this World; and there was nothing in so much Esteem with you as the pure Enjoyment of that Life, which our Lord and Saviour gives to all them who truly believe in and obey him.

And, he did not only come and give us Life, but that we also might know the Aboundings and daily Increase thereof; which, praised be the Name of Almighty God, a Remnant do witness, and can truly say, there is nothing they so much desire as the Continuati-
on of his divine Favour unto them; and in order thereunto are carefully watching over themselves, that they may not be mistaken, or led into Corruption, and are diligently coming to the Light, to examine every Thought, Word and Action, that so their Deeds may be made manifest, that they are wrought

John iii
21.

John xv
5.

wrought in God. Oh! these are the living Branches that abide in the holy Vine, and are daily supplied with Life and Virtue from that never-failing Root, which enableth them, Day by Day, to bring forth such Fruits as renders them truly acceptable to God, which those that abide not in him cannot do.

For, said Christ, the Branch John xv cannot bear Fruit of itself, except 4, 10. it abide in the Vine, no more can ye, except ye abide in me; and if (said he) ye keep my Commandments, ye shall abide in my Love; but such as are yielding to Pride, Drunkenness, Covetousness, Whispering, Backbiting, &c. are not keeping his Commandments, and so are depriving themselves of his Love. And what greater Injury can any one do himself, than to deprive himself of the Love and Favour of God? Sure nothing can exceed it. Therefore, saith every faithful and upright One to the Lord, whatever low or worldly Enjoyments thou see'st meet to deprive me of, Oh! let me not be deprived of the inward Influences of the Virtues of thy divine Love:

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For what is this World, or all the Glory and Friendship thereof? It's as nothing to the true Followers of Jesus Christ, whose Love and Delight is placed in the Lord.

Isa. xxvi
3. And as the Mind is stayed on him, he will keep such in perfect Peace and make his Abode with them. And whilst he, in his great Wisdom and Power, doth measurably reside and take up his Abode in us, our Hearts are filled with pure Zeal, such as is consistent with true Knowledge, in which, those who enjoy it are led in all Things agreeable to the Will of God; and what they do tends to his Glory, being careful to discharge themselves of what they know is their Duty: And great is, and will be, the Peace that rests upon the Souls of such, notwithstanding the many hard Reflections which may be cast upon them, by such whose loose and libertine Behaviour they have reprov'd and testified against, which with some is Provocation enough, to abuse and bespatter, if possible, such of the Lord's faithful Servants who cannot wink or connive at Wickedness, let it appear in whom it will, whether
Rich

Professors of Truth.

Rich or Poor, but must bear a faithful Testimony against it.

For altho' those who walk in 1 John 1. 6. the Light have true Fellowship one with another, yet they cannot have Fellowship with such as walk 2. Cor. vi in Darknes, tho' they may be 14. 15. making an outward Profession of the Truth with us, and pretend to believe in the Light, as many in this *easy Summer's Day* seem to do. To be called a *Quaker* is not now attended with so much Difficulty as it was wont to be; People may now go to Meeting without the Hazard of being sent to Prison, and from the Prison to the Whipping-post; which was the Lot of many of our antient Friends, some of whom did not only suffer many cruel Beatings, but even Death itself; and all for their Love and Obedience to Christ, whose Sayings they were fully bent to keep, and to do; and so approved themselves to be of the Number of those whom our Lord likened unto a wise Man, Mat. vii who built his House upon a Rock; 24. and altho' the Rain descended, the Floods came, and the Winds blew, and beat upon that House,

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it fell not, for it was founded upon a Rock. And, praised be the Name of the Lord, there are yet a Remnant, whose Feet are fixed on the Holy Rock, where they stand for the Cause of God, and are truly concerned that the Camp of spiritual *Israel* may be kept
 Josa. vii 1. clean, and that no *Achan* may lodge within it. Therefore they are often making Search, and hunt out every corrupt Thing, in order that Unrighteousness may not lodge, or be secretly encouraged, among us the Lord's People; knowing that there can be little room to expect the Church of Christ should flourish, where any Thing is countenanced that is not consistent with the Purity of the Gospel; and therefore the faithful Followers of the Lamb are, as formerly, for having every Thing kept under and destroyed which is not of God, that so Truth may still be known to flourish in all who profess it. And that there may be no just Cause given for People to say, the *Quakers* are not so strict as they used to be, but come nearer to them, and can act as they do: For altho' this
 may

may be too true, with respect to some Particulars, yet it is not in the general ; for the same godly Care which rested upon the Hearts of the Faithful formerly, yet lives and remains upon many to this Day ; and they are as zealously concerned to bear a Testimony against the vain and corrupt Ways of the World now, as much as ever ; for the Faithful know the Truth is the same it ever was, and that it allows of no Liberty to commit Unrighteousness.

And yet, notwithstanding all the Labour and Christian Care of the Faithful, there is (we must allow) too much room for such a Saying, respecting some in Profession with us, who can shape themselves according to the Company they are with ; when among the Sober and truly Religious, they appear demure, and seem very caretul to use the plain Language ; but let them but turn their Backs, as it were, and the *Quaker* shall in a Moment be all thrown off, and being in Company with those who can give Compliments one to another, they are as ready with them as any of those

those who were never restricted from, but instructed and trained up in the Use of them.

But for you, who are of the Stock of Friends, to be found in such sort of Behaviour, is ridiculous; and those you are thus imitating, tho' they may seem pleased with these Appearances in you, yet behind your Backs make a Ridicule and Sport of it, and bestow the Title of *Bastard Quakers* upon you; for they know it is not consistent with the *Quakers* Principles to be found in such sort of Behaviour: And could the Parents of some, who now practise such Things, have complied with pulling off the Hat, and with the usual Ceremonies, they had not suffered so much Cruelty as they did, because for Conscience-sake they could not do it: For the Lord had convinced them of his holy Truth, thro' which they saw the Emptiness and Vanity of such kind of Compliments, both in Male and Female; and that it was not the Spirit of Christ which led into them, but that they sprung from a proud ambitious Mind in the Creature, which
seeks

seeks to be adored and set up.
But God resisteth the Proud, and Jam. iv 6.
will punish the World for their Pet. v 5.
Evil, and the Wicked for their Isa. xiii 11
Iniquity, and cause the Arro-
gancy of the Proud to cease, and
will lay low the Haughtiness of
the Terrible.

Wherefore consider in Time,
you who are of the Stock and Off-
spring of the meek Followers of
holy Jesus, and break off from all
such vain Imitations, which cor-
rupt your Minds, and tend only
to please and gratify proud Flesh
which is to be mortified ; for it
is of the Kingdom of Antichrist,
and must be brought down: And
the Day is come, and coming
more and more, which the Pro-
phet spoke of, which shall burn Mal. iv 1.
as an Oven, and all the Proud,
yea, and all that do wickedly,
shall be Stubble, and the Day
that cometh shall burn them up,
saith the Lord of Hosts, that it
shall leave them neither Root nor
Branch. And praised be the
great Name of God, a Remnant
are brought in a great and good
Degree, inwardly and spiritually
to experience, that as the Fire in
the

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the Oven burns inwardly, to the consuming of all that is Fuel to it, so doth the Word of God secretly and inwardly burn, to the consuming and taking away of both the Root and Branch of Unrighteousness out of the Hearts of them who are subject to it; and all that are in good earnest to have a Place among the sanctified and redeemed of God, desire this holy Word and Fire of the Lord may not cease burning in them, until all be consumed which is not of Christ, and so may be ever more in Substance than in Shew, and to become firmly fixed in the divine Root, and so settled upon the Foundation of God, that neither Things present nor to come may ever be able to shatter or move them from the holy Way of the Lord. And doubtless those who truly witness such a pure inward Heart-work wrought in them by the Power of God, are those that can answer to what the Prophet *Isaiah* mentioned, when he

cries out, Who amongst us shall dwell with the devouring Fire? who amongst us shall dwell with everlasting Burnings? He then

Isa. xxxiii
14, 15.

then proceeds and gives Account who it is that should be able ; it's he that walketh righteously, and speaketh uprightly ; he that despiseth the Gain of Opressions, that shaketh his Hands from holding of Bribes, that stoppeth his Ears from hearing of Blood, and shutteth his Eyes from seeing Evil.

Oh ! here the Loose, the Libertine, the cruel and vain unrighteous Men, may see themselves unable to stand against the mighty Force of the Fire of God's Word, should it break forth without Mixture of Mercy upon them, by Reason of their having rejected the Visitation of the Love and Favour of God, and are so averse to his Call, that instead of Listening thereunto, they are stopping their Ears, and even shut their Eyes when any Thing from Jesus Christ is tenderly offered them for their future Good. But let the Enemy whisper to them of something that is agreeable to their vain Appetite, Oh ! how quick the Libertine Person can hear, and with great Pleasure open his Eyes and look upon Folly and Corruption, and receive Iniquity with

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with Greediness: But whoever thou art, that thus yieldest up thyself to the Government of Satan, and pleadest for it, saying, There is nothing but sweet and delicious Meats, alas! though it may to thy corrupt Mind and depraved Senses, appear sweet in the Mouth, it will be bitter in the Belly; there is such a Sting will follow upon all thy sinful Pleasures, which will never cease from afflicting thee, and as a Corrosive will gnaw upon thy Soul, and fill thee with continual Pain, and if the Day of God's Mercy shall be near expired, where then art thou?

Oh! thou poor Soul, whoever thou art, whether high or low, rich or poor, that art disobedient to Christ, and got from under the Holy Cross, thou art now rejoicing in that which will procure a bitter Cup for thee, if not timely repented of: Wherefore all you corrupt and libertine Ones, stand still and listen to that small but living Voice of Truth in your Hearts; for it is when the Mind is retired into a degree of Stillness, that a proper Distinction can be made, between the Voice of Satan

Satan and the Voice of God. And such hath been, and still is, the piercingness of God's Word in the Soul, that how stout soever any have been, and though they may have thought nothing should ever bring them to confess they had done any Thing contrary to the Truth, or worthy of Blame, and so many have braved it out, until Stillness was commanded, and the Voice of the holy Judge heard; and the true and just Witness having Liberty to arise, will so justly accuse such, as that all their Stoutness will be broke down, and instead of saying they are not to blame, there will be a suing for Peace, and craving Pardon for the many Offences committed against the Rules and Orders of the Government of Christ, which had been set up in the Heart.

And such is the Goodness and Mercy of him, the great and holy One, that upon humble Submission to him, such truly penitent Ones have met with Forgiveness, and thro' the Operation of his holy Power in them, have been set free from their many Corruptions

E

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tions and Defilements, and have then been led to admire the great Mercy and Goodness of God to them, in that he was mercifully pleased to bring them to a true Sense of Conviction ; and did not in his Displeasure cut them off.

Oh ! faith my Soul, that all such that are now pursuing the Corruptions of their own Minds, might be thus seized and taken hold of, and timely brought to see the Want of a Physician, lest it should be said to them, Depart from me, I offered my Help, but ye refused ; I told you what the Consequence would be, if ye went on in the Way wherein ye were ; but you would have none of my Counsel, looking upon yourselves whole, and wanting no Physician. Oh ! here, a Day of Distress will come like an armed Man upon those who will not be won upon, or in any ways hearken to the Voice of the Lord. Ah ! methinks, there are many who must assent to this Truth, and say it is not for want of being called unto, that we are found pursuing a vicious Life ; for that the Lord hath

hath often called immediately by his Spirit, and also by his Ministers and other his faithful Servants: But, alas ! may not such say, we have disregarded both; tho' we have at times been a little touched with the heavenly Influences of the divine Mercy of God, yet it was to us but as the Seed which fell on the Highway Ground ; for the Enemy's Inticements were so prevalent in us, that those tender Visitations and inward Touches of the Love and Favour of God, we were soon deprived of, and so fell from the Appearance of Grace into Wantonness again, by which our Hearts are become hardened. This is undoubtedly true, for by frequently neglecting the Visitations of the Holy One, Men may at last be so left to themselves, as to be locked up in such a State of Death and Darkness, as not to see any Harm in the vilest of Sins.

Oh ! what Need is there then, for every one who hath witnessed their Candle lightned, to watch diligently that it be kept burning, in order that every Appearance of

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the Adversary may be timely seen, and in God's Power stood against. And those who would be suitably qualified with Wisdom and Power from God, must get down into Humility, and in great Sincerity offer up their humble Addresses to him ; and as he, the Holy One, is in an awful Manner so applied to, with full Purpose of Heart to become a sincere Follower of Christ, such will not be forgotten by him, thro' the Virtue of whose divine Power it is, that the Faithful are, and have, thro' every Generation, been preserved and upheld, to the Praise and Glory of God, and by him made as the Salt of the Earth ; for being filled with the Life and Virtue of Christ, and standing singly devoted to the Service of God, such have been, and divers yet are, made eminently serviceable in his Hand, to reach to the divine Witness in others ; who thro' the Operation of the holy Measure of Life, have been brought to believe in Christ, and to become subject to the Government of his Spirit, and so have had a Right to call him Lord
and

and Master, by reason they are subject to his Commands, and in all Things seek to honour him, and live under a pure Sense of the Mercy of God to them, in that whilst they were Transgressors, and even Enemies to his Rule and Government, he was pleased to stretch forth his Hand of Love and Mercy, and make bare the Arm of his Salvation, whereby they now feel themselves set in a good Degree of Liberty from their old Master, whose Aim and Design was to have kept them in Bondage, and so to have cut them off from Happiness, or having any Place in the Kingdom of God's Glory.

Oh ! let me now say to all you, who have thus seen what the Lord can do for them that believe in him ; hath not he brought you out of *Egypt* spiritually ? And altho' you may sometimes have apprehended that the Enemy was pursuing you, and the Sea before you, which brought you under doubtful Apprehensions, and filled you with a Fear of being carried back into the old miserable State again ; yet having, in the

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Ifa. xlix
15.

midst of this, humbly besought the Lord, he hath arisen and made way for you thro' the various Difficulties which attended you in the Course of your Pilgrimage and Progress *Sion*-wards. So that there is no Room, or Reason, for any to sink under Discouragements; there may be a Possibility of a Woman's forgetting her sucking Child, yet it cannot be, that the Lord should neglect such as are faithfully obeying his Divine Will.

Therefore be not faint-hearted, or let in Unbelief, because some, whom you looked upon to be much before you in a spiritual Growth in the blessed Truth, have yet been overcome by the Enemy: But let me say to such, who are thus beset, Look not out this Way, for here it is that the subtil Adversary is endeavouring to undermine your Faith, and so by Degrees will deprive you of what should be your Support, and Eph. vi 16 take from you that holy Shield, which is the Quencher of the fiery Darts of the Enemy.

Oh!

Oh ! this has been the Way which the Serpent hath beguiled some innocent Ones, and brought such a thick Veil of Darkness over them, and bereaved them of the Light and Life of Christ, that some of these have not stuck to say, there is nothing in Religion, it is but a meer Bubble : And so have given way to the gratifying themselves in whatsoever their corrupt Minds led them unto. Such are fallen under something of the like Condition with which the Apostle had just Reason to upbraid the *Galatians*, where he says, Oh ! foolish *Galatians*, who hath bewitched you, that ye should not obey the Truth, before whose Eyes Jesus Christ hath been evidently set forth crucified amongst you; this, said he, would I only learn of you, received ye the Spirit by the Works of the Law, or by the hearing of Faith? Are you so foolish? Having begun in the Spirit, are ye now made perfect by the Flesh?

Gal. iii 1,
2, 3.

Here we may see, how necessary it is to keep a constant Watch upon our Minds; for notwithstanding a State of Convincement may

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may be come to, and some Degree of the Operation of God's Spirit experienced in the Soul, yet such a State may be soon lost, thro' looking out too much at the *Failures of others*. Had the Apostles been so feebly affected towards their great Lord and Master, they might have all fell; for what a shocking Thing must it have appeared to be, there being but twelve of them, and that one of them should betray his Lord into the Hands of Murderers! But we do not find it had any such ill Effect upon the other Eleven, as any ways to lessen their faithful Regard to Jesus Christ, their holy Lord. Oh! then why should any, whom the Lord hath mercifully favoured with a true Sense and Feeling of his inward and spiritual Appearance, become offended so as to disbelieve the Truth, because of the Failures of some who once may have been zealous Professors thereof; and so to think it a sufficient Reason to decline having any farther Regard to that holy and pure Principle manifested in your Hearts; and not only so, but become filled with

with Prejudice against the whole Society, and are led into a malicious uncharitable Spirit, to judge all for the *Unfaithfulness of some*. And as this may have happened to some, whereby their Faith is overthrown; let all such, as now are ready at times to look out this Way, take Warning in time, and instead of looking at that which is attended with so much Prejudice, rather seek and diligently labour to get your Minds girded with the Girdle of Truth; and consider, that altho' one should fall to the Right Hand, and another to the Left, yet God's Way is perfect, even and good; and he that hath a single Eye to it, shall be blessed with the Renewings of the Love of God upon his Soul; and he, or she, who holds out to the End will be saved. It was the unfaithful Servant's flighting Mat. xxv and neglecting the Talent the 27. Lord had mercifully favoured him with which was the Cause of his being condemned.

Wherefore, whosoever thou art that hast been favoured with the least Appearance of the Light of Christ in thy Soul, be thou faithful

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faithful to it ; it is given thee to lead thee out of Darknes, and will, as thou followest the pure Leadings thereof, bring thee where thou mayest have free Access to Christ, and thro' Faith draw of his divine Virtue to thy Soul, in which thy Strength in him will be so increased, and thy Understanding brightened, that, instead of stumbling at the *Missteps of others*, thou wilt see it highly necessary to take heed to *thy own Standing*; and being truly subject to the Order and Government of the Spirit of Christ, instead of turning thy Back on the Truth, thou wilt then stand up for it, and in the Authority of God's Power call to those who are backsliding; and whether they will hear, or not, thou shalt find great Peace and Comfort in the true Discharge of thy Conscience towards thy Brother, whom thou sawest going astray from the Lord.

But instead of this Christian Labour with those thou mayest see forsaking the Way of Truth, if thou shouldest suffer the Adversary to get in upon thy Mind, and fill thy Heart with Prejudice a-
gainst

gainst the honest and faithful Followers of Christ, here thou wilt come to sustain an irreparable Loss, by being turned back into the Wilderness again, where, by reason of Unbelief, thou must be left to perish, as many of the *Israelites* did, who were Murmurers against God, and slighted his Servant *Moses*. Num. xiv 26, 27, &c

Wherefore, Oh! Soul, whoever thou art, and who mayest read these Lines, if under the like Besetment as above expressed, my Heart is deeply affected for thee, and my sincere Breathings to God are for thy Preservation. The Lord hath extended of his Goodness to thee, in causing his Day of Light and Salvation to dawn upon thy Soul; and thou hast clearly seen, in some good Degree, what is agreeable to the Will and Mind of God; so that there is no room to plead and say, thou didst not know what his Will was. Consider, therefore, what Christ said concerning that Servant, who knew his Lord's Will and did it not, Luke xii 47, 48, he was to be beaten with many Stripes; but he that knew it not, and

Acts xvii
30.

Luke xiii
25.

and committed Things worthy of Stripes, was to be beaten with few Stripes: For unto whomsoever much is given, of him shall much be required. In the times of Ignorance, it's said, God winked; but from those to whom he hath given of his good Spirit, he is requiring Obedience, and a strict Conformity to his revealed Will; and such who fall short therein, may expect to meet with the like Repulse as those before-mentioned, who came to the Door and knocked, saying, Lord, Lord, open unto us; but he answered and said unto them, I know ye not, whence you are; depart from me all ye Workers of Iniquity.

And here it may be considered, that it was their being found in Unrighteousness which caused the Door to be shut against them; and altho' such may have to say, we have eaten and drank in thy Presence, and thou hast taught in our Streets, yet all this could make no Way for an Entrance, since they had disobeyed the Teachings of Christ, and were clothed with Unrighteousness,
And

And we read, that no impure or unholy Thing must enter into the Kingdom of Heaven.

Wherefore, Oh ! all ye careless Ones, who now are making Profession of the pure Truth, but live a Life very contrary thereunto, and so are in Danger of being shut out from the Mansions of eternal Glory, (should you be cut off in your Transgressions) ; whilst the Lord is pleased to call unto you in his Love, turn not the deaf Ear unto him, but listen to his Voice, that so ye may be quickened and made alive thereby, and be raised up out of the State of spiritual Lethargy, wherein you are so stupified, that it is not easy to make you sensible the Way wherein you are going is the Way that leads down to Death and Destruction. But if ye once come to be quickened, and made alive anew, and have a Touch of the divine Eye-salve from Christ, then shall ye behold, that God is full of Compassion, in that he cut you not off in your Iniquity, but was pleased to lengthen out the Day of his tender Mercy to you; and as there is a turning from your Backslidings, then,

Jer. iii 12. as was said to *Israel*, I will not (said the Lord) cause mine Anger to fall upon you, for I am merciful, saith the Lord, and I will not keep Anger for ever.

And now, dear Reader, if thou art one who hast been a Backslider, here is Encouragement for thee to come and humble thy self, and freely to acknowledge before the Lord thy Transgression and Disobedience to him; and as thou comest in an awful Fear, and makest thy Addresses in Humility of Spirit, the Lord in Mercy will look down upon thee, and heal thy Backslidings. And that thou mayest be thus happily recovered out of an Estate of Unrighteousness, and brought to a true and solid Settlement in the unchangeable Truth of God, is the Desire of one that seeks and prayeth to God for thine, and the Redemption of all Transgressors out of Sin, thro' the Faith of our Lord and Saviour Jesus Christ.

Haddonfield,
the 15th of
the 7th mo.
1742.

John Estough,

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E P I S T L E

F R O M

JOHN ESTAUGH,

*To the Quarterly Meeting of Friends,
for Newton and Salem, in New-
Jersey.*

Dear Friends,

AS it hath been the Lord's
Love which took hold on
my Mind, and drew me forth
from you, to visit his People in
other Parts; so it is from a Sense
and Feeling of the same heavenly
Spring of the Father's Love, in
F 2 which

which I am now drawn towards
 you, for ye are fresh in my Re-
 membrance; and as at many other
 times, so at this time, is my Con-
 cern for you, that as God of his
 infinite Goodness hath been pleas-
 ed to reach unto you, and by the
 Shepherd's Crook of his Love
 hath taken hold and gathered you
 near unto himself in some Degree,
 and hath often given you to par-
 take of the Bread and Water of
 Life, thro' the Virtue whereof
 your Loves were at first raised to
 him, and ye filled with heavenly
 Zeal, and were made willing to
 leave all for his Sake, and with
 Phil. iii 8. the Apostle, to esteem the Loss
 of all Things but as Dross, or
 Dung, so you could but win
 Christ. And that this heavenly
 Mind may grow and increase in
 you, is what I am often concern-
 ed for; that as ye have entered
 into the Way and Path of Life,
 you may be preserved therein,
 and feel your Growth to be in
 John xv. Christ, the living Vine; and where
 that is witnessed, the good Fruits
 are not wanting: For whoever
 grows in Christ, grows in all Ho-
 linefs of Life; for what is receiv-
 ed

ed from him is of a holy, pure
 and divine Nature, purifying the Heb. ix 14
 Consciences of them that believe,
 and maketh of such who once
 were Sinners to become Saints, and
 they who were once blind have, by
 believing in him, received Sight,
 and to them it hath been given
 to look into the Myſtery of the
 Kingdom of God, in which his
 Glory is beheld, the leaſt Glimpſe
 whereof tends to mar all the Glo-
 ry of Satan's Kingdom, in them
 who are thus favoured with the
 Dawnings of the Day of God's
 merciful Viſitation upon their
 Souls, with which, my dear
 Friends, you have been favour-
 ed, and largely given to partake 1 Cor. xii
 thereof, with many others, and 12.
 by the one Spirit have been bap-
 tized together as into one Body,
 and have drank at the one hea- 1 Cor. x 4.
 venly divine Spring, and been u-
 nited together in that pure Love
 which flows from God, through
 Chriſt, to true Believers; and
 great was that Care which came
 upon you, for the maintaining of
 that Love and Unity which Truth
 had brought you into; and when
 any Thing appeared which ſtruck
 F 3 there-

thereat, how readily did you then join Hand in Hand, to get that cast out from amongst you which had so ill a Tendency in it. And God, who delighteth to behold his Children united together in his Love, failed not to bless your Endeavours.

Psa. xxxiv
15.

And, dear Friends, if the same Care be continued, you will then feel the Lord will not be wanting to support you in what tends to his Honour; for his Eyes are upon the Righteous, and his Ears are open to their Cry, and for their Help he will arise, and what is wrong must be judged down by him. Therefore let not any give Way to favour any Thing which is from under the Cross of Christ; for those who would favour the Cause of such as are not willing to bear the Yoke, will thereby hurt themselves, and bring a Veil of Darknes over their own Understandings; and if Darknes prevails, Love will wax cold to Brethren, and that Care for maintaining Love and Unity will be lost, and instead thereof Bitterness gets up, and hard Speeches are uttered, and grievous Reflections

tions passed on them who cannot give way for any Thing to be countenanced or encouraged in the Church of Christ, but what is consistent with his Will, whose Dwelling is in Holiness, and is of Hab. i 13. purer Eyes than to behold any Evil with Allowance.

Wherefore, my dearly beloved Friends, be all careful to keep a strict Watch, each over his own Mind, that nothing that is wrong may get up, to harden your Hearts or darken any one's Understanding which God hath opened; and if the Watch be well kept up at home, and no evil Thing encouraged there, then such will become more and more in the Lord's Hand, as proper Instruments to watch over others, and to lend a helping Hand unto them who stand in need. And indeed, *he that would help another out of the Mire, must first get out himself*, and be washed from his own Defilements, before he can be helpful in so good a Work; for should Help be offered from such an one, who hath not passed under the refining Power and mortifying Word of God, it might well

well be rejected and turned back again, and to him said, Oh ! thou deceitful Hypocrite, first get a clean Heart created in thy self, before thou offerest Help to me :

Psal. 116, And God saith to the Wicked,
 17, &c. what hast thou to do to declare my Statutes, or that thou shouldest take my Covenant in thy Mouth ? seeing thou hatest Instruction and castest my Words behind thee ; when thou sawest a Thief then thou consentedst with him, and hast been Partaker with Adulterers. And, dear Friends, seeing there were such in many Generations that are past, who did presume to appear as Servants of God, and were not truly such, we need not wonder if there be some such in this Day ; for there is the same old Deceiver, that is going about seeking whom he can devour, and he is not without his wicked and evil Instruments, by whom he is working ; and as is their Master, so are they, full of Subtilty, and often under a seeming Shew of Goodness, and a feigned Humility, gain upon the Minds of some, and get a Place in their Affections, which being once fixed is hard to move ;
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Job i 7.
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and so it proves many times of ill Consequence, when such an one comes to be discovered, and judged to be no other than a Deceiver.

Wherefore, dear Friends, in order that That and all other Dangers may be avoided; let every one keep close to the Gift and Measure of Christ's Spirit in himself, against which no Device or Inchantment of the Enemy can ever prevail: For if we are deceived it is for want of keeping a single Eye to our holy and heavenly Guide, Christ Jesus; to whom, for all the Mercies we enjoy, be Glory and Praise for ever.

And, dear Friends, as to my Travels, I may with Comfort say, the Lord hath been with me in this my Service and Labour of Love to his People, so that my Way has been made easy, and so far as have felt it opened, I have answered; and now finding myself free and clear of that Concern, which lay as a Weight on my Mind, and, being at Liberty, think the Time long till I am again with you; and if this Opportunity had happened the Beginning of last Month, I should have
come

(70)

come this Fall, but the Winter is now too near to attempt it ; I have therefore dropt the Thoughts of coming until Spring. My dear Wife gives her dear Love to you all, and, thro' Mercy, we are in a good State of Health, praised be the Lord. And may it please him, our heavenly Father, to protect and preserve us all in the Way and Path of Life, unto the End of our Time here, and at last give us an Entrance into the Kingdom of eternal Glory, is the sincere Desire and Prayer of your truly concerned Friend,

London, the
20th of the
7th Month;
1722.

John Estlin

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F R O M

JOHN ESTAUGH,

*To the little and new-gathered
Flock of Christ, in the Island of
Tortola, Greeting,*

Dear and well beloved Friends,

HAVING lately been favoured with the Perusal of a Copy of a Letter from Friend *Pickering*, Governor of the said Island, to Friends at *Philadelphia*, in which is set forth the great Goodness of God unto you, and that thro' the Operation of his divine Power, divers are not only brought to confess, but truly to obey the Truth; taking up the Cross, and following our Lord
and

and Saviour Jesus Christ; and thereby a daily Growth is witnessed; which Account is Joy and Rejoicing to me and many more.

Soon after this good Account was received, our much esteemed and well-beloved Friend, *Thomas Chalkley*, was in the Love of God drawn to visit you; and after his Arrival there, he gives an Account to his Wife, not only of his kind Reception, but also confirms the above good Account: And likewise takes Notice, how the Lord had blessed his Labour of Love, and made his Visit truly beneficial to you, which affords great Comfort to all faithful Friends, who desire the Prosperity of God's holy Truth. And I doubt not but it was a Time of Comfort and spiritual Joy with you, that you were favoured with the Company and Benefit of the Labour of one of the faithful Ministers of the Gospel of Christ. But we hear, that the Lord saw meet in his Wisdom to take this worthy Instrument to himself; and tho' it may to you, and us, look as a Loss to the Church,

Church, yet as it was consistent with his divine Will that it should be so, it becometh us to be easy and content therewith, and now rather to look to our own standing, that we may thro' Faith and true Obedience maintain a Hold and Interest in Christ; so shall we have truly to experience what the Apostle gave Testimony of, which is, that by one Spirit, said ^{1 Cor. xii} he, are we all baptized into one ^{12.}

Body, whether we be *Jews* or *Gentiles*, whether we be bond or free; and have been made to drink into one Spirit; and being thus united into one Body, of which Christ is the Head, we cannot but have a spiritual Sense and Feeling of each other, tho' outwardly Strangers. And it is in the spiritual Sense that the true Children and Servants of God both know and are well known one to another, and can sympathize together when under Affliction, and also rejoice together when any Part of the Body is favoured with the Extendings and holy sweet In-flowings of the divine Virtue of Christ. In the reading of the above Accounts,

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my Heart was deeply affected with a Sense of the great and wonderful Loving-kindness of God unto you, in that he hath caused his great Day of Light, Life and Salvation to break forth unto you, and thro' the Comings up of the Life and Virtue of Truth, into Dominion in your Souls, the Glory and Gaiety of this World, with all its sinful Delights, are now become marred in your Sight; and to be accounted Fools for Christ's Sake is your Choice, rather than to enjoy the Pleasures of Sin, which are but for a Season, and will come to an End, but leave a Sting behind, upon the Souls of them who run out the whole Time of their Lives in Sin, and will not regard the Invitation of Christ.

But, praised be his holy Name, he hath highly favoured you, in that he hath not only called to you, but even taken you, as by the Hand, and led you out of *Babylon*, and, as with *David*, plucked your Feet out of the Mire and Clay, and hath set them upon the Rock where there is Safety. But yet, my dear and tender Friends,
it

it will be well for you to take heed to your Standing, keeping a constant Watch, lest the subtil Adversary come upon you at un-awares, and thro' some Stratagem or another get in upon your Minds, and thereby draw by Degrees a Cloud of Darknes over the Eye of your Understandings, which God hath opened ; whereby you have not only been given to see the vile Ways and Works of Satan, but also, in the Name of holy Jesus, to testify against him, and all his corrupt and defiled Ways. But, Beloved, as you have thus broke off from him, by denying his kingdom and government, he will be laying wait to overset, if possible, the Work of God in the Hearts of Believers in Christ. And where *gross Sins* will not be received, he will then assume *another Shape*. For the Apostle *Paul*, writing to the *Corinthians*, signifies Satan was transform- 2 Cor. xi ed into an Angel of Light, in 14. which false Appearance he hath sometimes deceived some unwary and young convinced Ones, filling them with strange Notions and Opinions, that were contrary

to the Gospel of Christ, and so they have not only suffered Loss thereby, but have likewise brought great Trouble upon the Church, by causing Divisions, and running into Heats and Parties.

But my dear and tender Friends, I mention not this to discourage you, but that ye may be the more put upon your guard; and as you faithfully abide in the Light of Christ, you will be able to discern Satan in all his Transformations, and in the Authority of God's Power to stand against him, and keep him out, and so disappoint him of breaking that peace, love and concord which you now have and enjoy in the pure Truth of God, and so can join with *David*,

Pf. cxxxiii
1.

and from true Experience say, behold how good and pleasant a Thing it is for Brethren to dwell together in Unity! It is, said *Da-*

Pf. cxxxiii
2.

vid, like the precious Ointment upon the Head, that ran down upon the Beard, even *Aaron's* Beard, that went down to the

Pf. cxxxiii
3.

Skirts of his garments; and as the Dew of *Hermon*, and as the Dew that descended upon the mountains of *Zion*; for, said he, there
the

the Lord commanded the blessing,
 even Life for evermore. And
 Christ said to the Believers, a
 new Commandment I give unto ^{John xiii}
 you, that ye love one another, as ^{34, 35.}
 I have loved you, that ye also
 love one another; and then, said
 he, by this shall all Men know ^{John i 5.}
 that ye are my disciples, if ye
 have Love one to another. And
John declared, that God is Light
 and in him is no Darkness at all;
 and, said he, if we walk in the
 Light, as he is in the Light, we
 have Fellowship one with ano-
 ther, and the Blood of Jesus
 Christ, his Son, cleanseth us from
 all Sin. And these are true Sheep ^{John x 4.}
 of the good Shepherd; and when
 he putteth forth his own Sheep he
 goeth before them, and the Sheep
 follow him, for they know his
 Voice, and a Stranger will they ^{John x 5.}
 not follow, but will flee from him;
 for, said our Lord, they know not
 the Voice of Strangers. And,
 said *David*, I have set the Lord
 always before me, because he is
 at my Right Hand, I shall not
 be moved.

Oh ! my beloved Friends,
whatsoever your Trials or Beſet-
ments may happen to be, here
will be your Safety, in keeping
your Minds purely ſtaid upon the
Lord, and waiting to feel your
ſpiritual Strength renewed. For
tho' it's ſaid the Youth ſhall faint

Ifa. xl 30, and be weary, and the young
31. Men ſhall utterly fall, yet they

John xv
1, &c.

who wait upon the Lord ſhall re-
new their Strength ; they ſhall
mount up, ſaith the Prophet *Iſai-
ah*, with Wings as Eagles, they
ſhall run and not be weary, and
they ſhall walk and not faint ; and
theſe, as living Branches abiding
in the Vine, they feel daily Sup-
ply from the Root ; for, ſaid our
Lord, as the Branch cannot bear
Fruit of itſelf, except it abide in
the Vine, no more can you, ex-
cept you abide in me, and my
Words abide in you.

And therefore, Oh ! ye tender
and beloved ones of Chriſt, take
ye heed to the pure Word of God,
which is quick and powerful, and
ſharper (ſaith the Apoſtle *Paul*)
Heb. iv 12 than any two-edged Sword, pier-
cing even to the dividing aſunder
of Soul and Spirit, and of the
Joints

Joints and Marrow, and is a Discerner of the Thoughts and Intentions of the Heart; neither, said he, is there any Creature that is Heb. iv 13 not manifest in his Sight; but all Things are naked and opened unto the Eyes of him with whom we have to do. This also is that Word of Prophecy which *Peter* 2 Pet i 19. recommended to the Believers to take heed unto, as unto a Light that shineth in a dark Place, until the Day dawn, and the Day-star arise in your Hearts: And this is what, I believe, you have had living Experience of, and can now say, Though for a Time Things appeared but darkly, yet, as you had Faith in that small Appearance, and did wait in hope the Lord would make farther Discoveries to you, the merciful God hath looked down upon you, and hath caused the Sun of Righteousness to arise upon you, by whom all Mists are taken away: And the true Light shining, you see Things clearly; and being certainly assured of the Way of God, you are led to bear Testimony to the Truth, and to own and ac- John iv 1 knowledge with the *Samaritan* 29.
 Woman,

(80)

John iv
24.

2 Tim. iii
5.

Rom. viii
38, 39.

Woman, Christ hath told you all that ever you have done; and, as he had convinced and satisfied her what the true Worship of God is, so he hath let you see it is not a bare outside Performance, but an inward and spiritual one, which is acceptable to God; and being convinced that the Father seeketh such to worship him, who worship him in Spirit and in Truth, and as the Way of God was so clearly cast up before you, ye found it unsafe to abide with those who hold a Form of Godliness, but deny the Power thereof, so have fallen in with the Apostle's Advice, which was, to turn away from such.

And as it hath pleased Almighty God thus to favour you with a true and right Beginning, that you may be preserved in true Humility, having at all times a pure and single Regard to the Leadings of his Spirit, so that, as the Apostle said, neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Heighth, nor Depth, nor any other Creature, shall be able to separate

(81)

parate you from the Love of God,
which is in Christ Jesus our Lord,
is the Desire and Prayer of your
Friend and Brother, in the un-
changeable Truth of God,

*The 15th of the
1st Month,
1741-2.*

John Estaugb.

*P. S. Dear Friends, if either of you
can find Freedom to write, it will
be very acceptable to me to hear
that the blessed Truth of Christ
prosper among you.*

AN

A
S E C O N D
E P I S T L E

*Prepared by John Estaugh for
Friends at Tortola, but not
sent.*

Dear Friends,

I Have received by our worthy Friend, *William Thomas*, three Letters, viz. one from my esteemed Friend *John Pickering*, one from *Jeremiah Martin*, and one from *Fat-Hog-Bay*, signed by nine Friends, all which are very kindly received, and truly acceptable to me; and by them I understand you had received my Epistle sent viâ *Antigua*, directed to our aforesaid Friend *J. Pickering*; and by him I understand it was read at the Close of a publick Meeting,

Meeting, and was to the Edification and Comfort of those present, which I am glad of; and also to hear that our heavenly Father was so graciously pleased at the reading thereof, to favour you with the Renewings of his divine Goodness, in opening the free Spring of Life amongst you, so that the Thirsty in *Israel* were refreshed, and could sing to the holy Rock, and rejoice in the God of their Salvation; and being afresh baptized, and influenced with a renewed Sense of the Life and Virtue of Truth, were therein and thereby led (I doubt not) to renew your Covenants with the Lord, and to take up fresh Resolutions, and to hope, thro' divine Assistance, ye should never shrink, or turn your Backs on what the Lord hath shewn, or manifested to you, to be your Duties to him; but were ready to conclude with good old *Joshua*, let others Choice be as it will, as *Josh. xxiv* for you, ye will serve the Lord. 15.

And now, Oh! ye tender and beloved Ones of Christ Jesus, in order that these pious and godly Resolutions may be kept to, keep
ye

ye under a close and strict religious Exercise, waiting to feel the Operation of the holy Power of God in your Hearts, and then in his divine Light you shall not only see your own Weakness, but, for your Comfort, shall also behold Christ, on whom Help is laid: And, as he told the Believers of old, so his Children and faithful Servants at this Day find, that without him they cannot do any Thing which will tend to God's Glory, or to the Peace and Happiness of themselves; and therefore, under a true Sense of their own Feebleness, such as these, by the Spirit of Christ, are rightly led and guided into a right Prayer to God for daily Bread. And as Bread natural is to the natural Man called the Staff of Life, or is that on which the natural Life depends, so long as the Lord in his divine Wisdom may see meet to allow a Being here, (for this outward Bread cannot be any other ways serviceable to that noble Part, the Soul in Man, than to support the outward Tabernacle, in which she is allowed a Being for a little Space)

John xv 5.

Space) so the Bread the Soul is to live upon, and which is to be daily sought and prayed for, is the living Bread which comes John vi down from God out of Heaven, 51, &c. and is the holy Staff of Life, whereon every true Member in the Church of Christ may safely trust and lean, without the least Danger of being deceived by it; nor hath it ever been known to fail any, tho' the least of the Servants of God, who hath stood up faithfully for the Cause of the holy Truth, chusing to suffer the greatest Cruelties that Man could inflict upon them, rather than to deny Christ.

Oh ! it was this divine Power from God, in and by which our antient and worthy Friends were supported in the first Appearance in the dark World: And as the Work they were called to was very great, the Lord did in Proportion thereunto fit them with Life and Power, and in the Name and with Authority of the King of Kings, and Lord of Heaven and the whole Earth, they were led to proclaim the Downfall of the great Whore, and false Church, Rev. xvii

which *John* saw cloathed with Scarlet and Purple, and sitting upon the Scarlet-covered Beast, having a Golden Cup in her Hand, full of Abominations and Filthiness of her Fornication; and upon her Forehead was a Name written, *Mystery, Babylon* the Great, the Mother of Harlots, and Abominations of the Earth.

Rev. xvii
6, &c.

And, said *John*, I saw the Woman drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jesus. But as soon as those faithful Servants of Christ began to open their Commission, and in the Name of their Master to call the Children of Men to forsake her dark, sinful, and adulterous Ways, she soon appeared full of Rage, and caused such of her Servants, as got their Wealth and Riches by trading and dealing with her, to bestir themselves, inventing many barbarous and cruel Ways to afflict the faithful Servants and Messengers of Christ, imagining thereby to have extinguished and hindered the pure Gospel Light from shining; and in order thereunto cast many of the Lord's Servants
into

into Prison, and dark nasty dungeons, having first flathed and cut their tender Bodies, and stripped them of their Goods, banished Husband from Wife, and Wife from Husband, and all for their faithful Obedience to Christ: But all this was not able to discourage those truly begotten and faithful Servants of God; for, being filled with the divine Life of Jesus, they bore all Things with Meekness, submitting their Cause to God; and were not at all deterred, or any ways affrighted, or put by their Duty and Obedience to Christ, but faithfully followed him, and his Regard was to them; and in the Enjoyment of his divine Love and Life, could in the Prison and dark Dungeons sound forth living Praises to the most high God, esteeming it as a Blessing that they were thought worthy to suffer for Christ's sake: And when the Lord had let their cruel Persecutors see, that it was not in their Power to stop his glorious Work, he then damp'd their hot and fiery Day of Persecution, and gave Rest and Ease to his faithful Servants.

And now, you tender and beloved ones, if it should be your Lots to be in some Things tried a little for Christ's Sake, yet be not discouraged, but stand faithful to your great Lord and Master, who is still as able as ever to carry on the Work which he hath begun, and will not fail to relieve and comfort his humble and faithful Followers, who are chearfully given up to be ordered and directed so as may be consistent with his divine Will. And may the Lord be with you all, and increase your Faith and Hope in him, is the Desire and Prayer of your sincere Friend, who in the Love of God tenderly salutes you, and bids you, in the Lord, farewell.

Haddonfield,
the 11th of
the 7th mo.
1742.

John Estabrook.

T H E E N D.

A N
E P I S T L E
T O

Young People

Professing the

T R U T H.

By JOHN CROOK.

Dear Friends,

K Nowing that many who
fear the Lord, and think
upon his Name, have had (for
some time) a Concern upon their
Minds for the declining Condi-
tions of many young People that
are amongst us, saying often one

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to

to another, *What will become of the next Generation, considering the Youth of this are so degenerated from those that received the Truth at the Beginning?* Whereupon it came into my Heart, according to the Example of Christ (and his Apostles) who, to rectify Abuses in Marriage, and other Things, saith, [*But it was not so from the Beginning,*] intimating, that the best Way to amend Things amiss, is to bring People to the Beginning; that as they received Christ Jesus the Lord, so to walk in him; which is the Drift and End of this *Epistle to young People*, and others professing the *Truth*.

Many are yet alive who, from their own Knowledge, can testify the Humility, Mortification and Self-denial of the Youth at the Beginning, together with their Contempt of all youthful Vanities, &c. their Words *Few* and *Savoury*, their Countenances *Grave* and *Serious*, in their Places *Diligent* and *Faithful*, being Examples of *Temperance* and *Sobriety* to Neighbours and Acquaintance;
in

in the Worship and Service of God *Attentive* and *Watchful*; carefully improving all Opportunities to increase their Communion and Acquaintance with God, in Christ Jesus the Light. All which were as blessed Signs of those Times of Refreshment from God's Presence, that the Souls of the Faithful were then made Partakers of.

Let Children inquire of their Parents, (that were Eye-witnesses from the Beginning) and they can tell them; let Servants ask their faithful Masters, and they can inform them, what manner of People the younger Sort of *Quakers* (so called) were at the Beginning: Nay, there were few such Strangers in the Places where the Truth first took place, but they could declare these Things. By all which (as in a Glass) many now, professing the same Truth, may see themselves bearing another Image: Therefore ought diligently to make Inquiry, what is the Cause, and whence the the Disparity ariseth; for if the Gospel at the Beginning proved
itself

itself to be preached again, by the fore-mentioned, and many more blessed Effects upon all those that received the Truth in the Love of it. What is the Matter? Is not the Gospel an everlasting Gospel, and Christ the Way, the Truth and the Life, the same Yesterday, to Day, and for ever? And doth not his Works still, in the Hearts of the Called, Chosen and Faithful, bear witness of him?

Therefore, it's to be feared, those that are thus fallen have received another Gospel, or the Gospel perverted, or turned upside down, as the Apostle speaks; seeing those at the Beginning began in the Spirit; but since that, many that began well, think to be made perfect by the Flesh, where too many hold the Truth in Unrighteousness. But my Design is, not to accuse, but to inform those that are out of the Way, if possible they may be reclaimed, before the evil Day overtake them.

I know

I know some of the Younger are ready to blame the Elder, and some Children their Parents, and some Servants their Masters, Examples: To all which I say, that such as are guilty thereof shall bear their own Burden, and shall not escape the righteous Judgment of God: But you that make this Plea, know, That *the Soul that sins shall die*; and the Witness of God in your Consciences (if hearkened unto) will convince you of the Vanity of this Fig-leaf Covering, and the Deceitfulness of your own Hearts, in thinking that the evil Example of others will be an Excuse for your Backsliding.

For those that in their Youth received the *Truth* at the Beginning, were surrounded with evil Examples on every Hand; so that if Examples could have prevailed to continue them in worldly Vanities, they could never have broken thro' those Oppositions from Acquaintance and nearest Relations; for if they had looked outward, all Hopes of
Prefer-

Preferment in this World were wholly gone; and looking inward; there appeared such strong Holds of *Satan*, as seemed impossible ever to be overcome; the Truth itself being such a Stranger in the Earth, that almost every Body was backward to give it Entertainment, especially if they had any Thing in this World to lose for harbouring of it.

Whereas the Youth and others of latter Times, found the Truth both ready proved, and successively defended, against the subtil Arguments and Wits of those Professing Times, in which it at first broke forth; and that not by the Might and Power of Wit, or outward Learning, but by Simplicity and Godly Sincerity, accompanied with Holiness of Life and Conversation; which was a great Confirmation to the first publishing of it: Together with the Meek and Patient, yet Bold and Valiant suffering the Loss of all for the Truth, as it is in Jesus; by which, in a great measure, the rough Way was worn smooth, and the Passage made much

much more easy to those that followed, than it was at the Beginning: For those that were as Gazing-stocks at the Beginning, of latter Times came to be well known; and that Estrangedness to Persons and Principles came to vanish away, and a good Esteem of the Truth, and of those that professed it, sprang up in divers Persons: So mightily grew the Word of God, and prospered at the Beginning.

But alas! of latter Times, the wild *Boar* of the Forest hath got into the Vineyard, and rooted up many hopeful Plants; and others are fallen into the World's Customs, Ways and Fashions, who are become as Spots in the true Christian Assemblies, and Blemishes to the Truth, as it was at the Beginning; as if the Sins of *Sodom*, which were Pride, Carelessness, Excess, and Contempt of the Poor, were become the Virtues of *Zion*: Many young People, and others, getting into those Things again, which their Parents, Relations and Acquaintance, for good Conscience-sake, were

were forced to lay aside ; as if, in these latter Times, the Efficacy of Truth was not the same as at the Beginning, and as if the Cross of Christ, that was so powerful [then] was [now] become of none Effect.

Little do the wanton Youth of this Age think what Sighs and Tears their godly Parents, and Friends that love them, pour out in secret for them, both because of their eternal Estates hereafter, and the Dishonour they bring here unto the blessed Name and Truth of God ; whereby it is become a Saying amongst ancient People, *That the Quakers now a-days are not like those at the Beginning.*

What Watchfulness, what Carefulness, what Diligence therefore ought every one to use, lest by bad Company, and Examples, they should be ensnared before they are aware, and so by Degrees be drawn to such Inconveniences, as afterwards they will find very hard to withstand, until they are brought to that Degree of

of Stupidity and Hardness of Heart, that all Exhortations unto Virtue and Godliness find so little Entertainment, that even Strangers in our Meetings are more serious, and Tenderness of Heart sooner procured in them, than in many who have frequented our Assemblies from their Childhood unto Men and Womens Estates; so evil and catching are the bad Examples of others, to them whose Hearts are not kept tender to God.

Be serious, therefore, all you that make Profession of the Truth in your tender Years, and examine yourselves, how you came to make Profession of it: Was it by some By-ends and sinister Respects? or was it by Education from your Parents, or others, only? Not regarding the good Intention and End thereof, so as to come to the Root of the Matter in yourselves, nor heeding to be guided by the Light in your own Consciences, but from Time to Time feeding only upon good Words from others, &c. as, it is to be feared, too too many do at this

I Day :

Day: I say unto all such careless Ones, I pity your Condition; for all your Goodness will prove like the Morning Dew, that soon vanisheth when Heat ariseth; and all your Profession will wither, like the Corn upon the Housetop: Therefore let the Time past suffice, that you have spent your precious Time to no Purpose, and rest no longer in an easel Mind, above the Cross; but sink down in deep Humility to the oppressed Seed of God in you, which he hath left as a Witness for himself, that you might not be as *Sodom*, and like unto *Gomorrab*, if you diligently hearken to it in your own particulars.

Parents and others, that fear the Lord, are bound in Duty to God, to use all Means they can to impress the tender Minds of their Children and Youth with the Sense of God's Power; and in so doing they shall not lose their Reward from God, altho' their Children, when grown up, turn their Backs upon it; for Parents, at the Beginning, looked upon the Truth as the best Portion

tion for their Children ; not so much heeding their Preferment in this World, if by any Means they might have an Interest in that which is to come : And, in order thereunto, they counselled their Children to mind the inward and spiritual Grace, that so they might not rely upon any outward and visible Thing for Preservation and Defence ; because that inward and spiritual Grace was commended to us at the Beginning, as the best Teacher, *to deny Ungodliness and Worldly Lusts, and to live Godly, Righteously and Soberly in this present World.* But if young People will reject the good Advice of their Parents and others, and degenerate from their Education, their Destruction will be of themselves, and their poor grieving Parents, and others, can but mourn in secret for them.

Children and others ought to know, that there is no standing at a Stay, or stop in Religion ; *for not to go forward therein, is to go backward :* Hence it is that the Scripture saith, *It is impossible* Heb. vi. *for those who were once enlightened,*

and have tasted of the heavenly Gift, and were Partakers of the Holy Ghost, and have tasted the good Word of God, and the Powers of the World to come, if they shall fall away, to renew them again unto Repentance; seeing they crucify to themselves the Son of God afresh, and put him to open Shame: And being a Business of greatest Importance, the Apostle urgeth it from the Similitude following; For, saith he, the Earth which drinketh in the Rain that cometh out upon it, and bringeth forth Herbs meet for them for whom it is dressed, receiveth Blessings from God; but that which beareth Thorns and Briars is rejected, and is nigh unto Cursing, whose End is to be burnt.

If there be therefore any Consolation in Christ the Truth, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels of Mercies, you that live carelessly and wantonly upon the Earth, consider your Conditions, and examine yourselves, how far the fore-mentioned Scripture affects you; for I have a deep Concern
upon

upon my Heart for you all, that have forsaken your first Love, and bear another Image, than those young People I have mentioned at the Beginning.

Suppose by your Conformity to the Vanities of this present World, you should gain a large Share therein, which but few obtain; what will it avail when terrifying Death looks you in the Face? Have you forgotten *Moses's Choice*, who esteemed it *greater Riches to suffer Afflictions with the People of God, than to be related to the Court of a great Monarch*. What shall I say to prevail with you? Is it not great Pity that any, who in Years past bore the Frowns of the great ones of the Earth patiently, went thro' Reproaches chearfully, and many Hardships constantly, for some Time, and doubtless such felt a Reward from God for their Encouragement? Why then should you lose your Crown at last?

Come, let us reason together, and let God's Witness speak:

Wanted you any Thing, while you kept your Integrity? Did you not witness one Day in God's Presence better than all the Delights that ever you had, since your Minds by Loosness and Vanities have been estranged from him? Did your Pleasures and Companions in Folly ever afford you that Comfort, and inward Contentment and Peace, which sometimes you have felt amongst God's People? Why then do you deprive yourselves, by your Negligence, of that Sweetness and Comfort which no created Enjoyment can recompense the Loss of, besides that farther Hope of Glory that is laid up for those that walk uprightly?

Many of the youthful People, and others amongst us, need not say, *What is Truth?* Because I know it hath often proved itself to their Consciences, beyond all outward Demonstration; and they cannot be ignorant how divers that have backsliden, have been followed with a secret Hand against them, in all they have gone about.

Come

Come away, therefore, and tarry no longer in lying Vanities; and let none say, they cannot leave them, for that is the Language of your Soul's Enemy to discourage you: Wherefore resist him stedfastly in the Faith, and he will fly from you, for he hath no Power but in Darkness and Unbelief: Watch therefore to the Light of Christ Jesus, that discovers all the Twistings of that *crooked Serpent*, and take up the *daily Cross* to those Evils that so easily beset you; and you will find, as you have often heard, the *Armour of Light* at hand, to defend you against all your youthful Lusts: As, blessed be God, there are yet a Cloud of Witnesses alive that can, from good Experience, testify the same.

P O S T S C R I P T.

LET none despise these Lines for their Plainness, for we were a plain People at the Beginning. I know some of the younger sort are apt to be taken with fine Words, and fashionable Language,

guage, as with other Things in Fashion; but Experience shews, that That which tickles the outward Ear commonly stops there, very seldom coming so low as to the Truth in the inward Parts: Therefore this Epistle is sent abroad in so plain a Dress on purpose, answerable to a plain Seed in them that are puffed up, but ought rather to have mourned; which Seed being reached, and their Souls relieved, my End is answered.

Luton, the 16th
of the 6th mo.
1686.

John Crook.

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THE END.



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